## CHILDREN'S CORNER.

If I Were a Boy.

Washington Gladden in St. Nicholas.

If, then, I were a boy again, and knew what I know now, I would not be quite so positive as I used to be. Boys generally think that they are very certain about many things. A boy of 15 is a great deal more sure of what he thinks he knows than is a man of 50. You ask the boy a question and he will answer you right off, up and down; he knows all about it. Ask a man of large experience and ripe wisdom the same question, and he will say, "Well, there is much to be said about it. I am inclined, on the whole, to think so and so, but other intelligent men think otherwise."

If I were a boy I would not think that I and the boys of my time were exceptions to the general rule—a new kind of beys, unlike all who have lived before having different feelings and different wants, and requiring to be dealt with in different ways. That is a tone in which you sometimes hear boys talking. To be honest, I must own that I used to think so myself. I was quite inclined to reject the counsel of my elders by saying to myself. "That may have been well enough

so myself. I was quite inclined to reject the counsel of my elders by saying to myself, "That may have been well enough for boys thirty or fifty years ago, but it isn't the thing for me and my set of boys." But that was nonsense. The boys of one generation are not different from the boys of another generation. If we say that boyhood lasts fifteen or aix teen years, I have known three generations of boys, some of them city boys and some of them country boys, and they all are substantially alike—so nearly alike that the old rules of industry and natience and perseverance and self conatience and perseverance and self con-rol are as applicable to one generation a to another.

Said Harry, throwing down the sboe-brush, "There, that'll do. My shoes don't look very bright. No matter—who

"Whatever is worth doing is worth doing well," replied a serious but pleas-ant voice.

Harry started and turned round to see

ant voice.

Harry started and turned round to see who spoke. It was his father. Harry blushed. His father said, "Harry, my boy, your shoes look wretched. Pick up your brush and make them shine. When they look as they should, come into the library."

"Yes, pa," replied Harry, and taking up the brush in no very good humor, he brushed the dull shoes until they shone nicely. When the shoes were polished he went to his father, who said to him:

"My son, I want to tell you a short story. I once know a poor boy whose mother taught him the proverb, "Whatever is worth doing is worth doing well." This poor boy began life in a very humble way as newsboy, but he was so devoted to his work that many people, both rich and poor, bought their daily papers from him. At length he attracted the attention of a gentleman who took him into his family to be his servant. He took pains to do everything well, no matter how trivial it seemed. His emtook pains to do everything well, no matter how trivial it seemed. His em-ployer was pleased and took him into his shop. He did his work well there.

shop. He did his work well there.
"When he was sent on an errand he
went quickly and did his work faithfully. When he was told to make out a bill or enter an account, he did that well.
"This pleased his employer so that he advanced him step by step until he became clerk, then a partner, and is now a rich man, and anxious that his son Harry should learn to practise the rule

things more important. Obedience to the proverb, with God's blessing, made me a rich man. But riches are only a poor reason why we should do well what-ever we set our hands to. We live for God. We offer to him daily our thoughts, words and actions. Why should we make our offering mean and unworthy, when, by a little care taken for our Lord's sake, we can make it perfect or as nearly perwe can make it perfect, or as nearly per-fect as is possible?"

Harry never forgot the conversation. Whenever he felt like slighting a bit of work he thought of it, and felt spurred to do his work well for Christ's sake. "Whatever is worth doing is worth doing well," cheered him in his daily duties,

## The Antiquity of the Hail Mary.

No definite period can be assigned at which this familiar prayer was introduced which this familiar prayer was introduced among the faithful; but its use is very ancient especially in the East, and there is no reason to think that the "Hail Mary" has not been as long on lips of Christians as the "Apostle's Creed," At the end of a baptismal service of the Syrian Church is a collection of the Prayers in use among the negative. prayers in use among the people. After the Lord's Prayer occurs the Angelic Salutation, in the following form: "Peace to thee, Mary, full of grace. Our Lord is with thee; blessed art thou amongst universal, or only introduced amongst the people, as some writers maintain in the eleventh and twelfth centuries, at any rate by the end of that period it was so thoroughly rooted in the hearts of Catholios that it was looked on as an imperfection, if not a sin, to be ignorant of it. It was henceforth classed with the Lord's Prayer, not indeed as imposed under the same obligation, but as belonging to the elements of Christian instruction. — Un, Ex.

Ayer's Cathartic Pills are suited to every see. Being sugar coated they are easy to provide leisure and independence for magistri. Oxford may be said to have known three great periods. The Oxford of to-day is for all young men who can press into it. The Oxford of, say, 1,900 to 1,500, was largely for monastic students who had vocations. The Oxford of the earliest times was a Universitas in the sense who had vocations. The Oxford of the earliest times was a Universitas in the sense allest times was a Universitas in the sense allest times was a Universitas in the sense at the town and its surroundings. Mr. Lyte's description of the horrors of Oxford town—its noisome and pestilertial air and habits; its lawlessness for both town people and students—makes it evident that the early habit of migrating from place to place was fully justified by what the students and the town people

### OLDEN OXFORD.

WHAT IT WAS IN THE AGES OF FAITH-ITS GERATNESS FOUNDED BX MONKS.

In his history of this renowned university from the earliest times to 1530 Mr. Maxwell Lyte, an English scholar, says that it was not in any sense exclusive. Foreigners were welcomed to its privileges as students, as teachers, or even masters. The first student whose name we are quite sure of was not an Englishman, but a Hungarian; and the name of Dante is also found in an early roll. And again, when going back to these primitive times, we are assured that the Oxford students never kept any terms, passed no sort of public examinations, were wholly innocent of Little-go and Great-go and never heard of hall, gates or proctors. The undergraduate, if such he could be called—for he had not the least idea of taking a degree—lived very much as he bleased and lodged where he liked, or in the manner which his means might make practicable. Even matrioulation—now a very serious matter matriculation—now a very serious matte
—was not invented

TILL ABOUT A. D. 1450. As to a degree—which was a mere invention of convenience—it meant only a diploma to teach officially, as distinct from taking pupils without authority. Hence the word mogister, just as bachelor—from the French bachelier, as aspirant—meant a the word magister, just as bachelor—from the French bachelier, as aspirant—meant a young man who had not yet become a master, though possibly he might have ceased to be a pupil. As to authorities, the chancellor and the proctors were the sole representatives of donship, the chancellor being merely a delegate of the blahop, who included the university within his diocese. This dependence of the chancellor on the bishop of the diocese gradually grew to be irksome or infra dagnitate, and was thrown off when the university became powerful. Yet in party times it was a veritable dependence on account of the poverty was for a long time so hard that not only did the university possess no lands or houses, but it had to hire rooms year by year for giving lectures. Long after degrees had been invented, masters and bachelors had to be hooded in St. Mary's Church, because there were

there were there were

No SCHOOLS OR SENATE HOUSE.

Nor did anyone give or bequeath a book to the university down to the year 1327.

Yet such poverty had its bright side in one respect, that the university could migrate from place to place. "As the clerks were not tied," says Mr. Lyte, "to any particular town by material interests, they could with light hearts threaten to migrate in a body whenever the townsmen gave them body whenever the townsmen gave them cause of complaint." They did migrate in the thirteenth and fourteenth centuries. A sort of academical schism was thus set up. Jealousies and strifes were thus created. At one time no candidate could created. At one time no candidate could be accepted for a degree unless he swore he "would not attend lectures at Stamford." Thus rival universities were set up, or rather rival places and professors. We have only to imagine "Oxford men" of our own day—masters and undergraduates in 1887—migrating in a body, say, to Wallingford and Abingdon, and there setting up a hostile university, to realize all that is implied by these droll migratory habits of Oxford University in its adolescence. The essentially Catholic element of "Monastic Oxford" is one which we will only briefly refer to, since to treat of it is excessively difficult in days which are so remote and so out of harmony.

mony. a rich man, and anxious that his son Harry should learn to practise the rule which made him prosper.

"Why, pa, were you a poor boy once?" asked Harry.

"Yes, my son, so poor that I had to go into a family and black boots, wait on the table and do other little menial services for a living. But doing those things well, I was soon put, as I told you, to do things more important. Obedience to Hall, is now better known as Woreester THE MENDICANT ORDERS Hall, is now better known as Worcester College. So, too, the Benedictines founded Trinty, which, however, at the first was called Durham College; and subsequently they founded Canterbury College, which was afterwards absorbed into Christ Church. St. John's College—at first called St. Bernard's College—was founded for student monks of the Cistercian Order. It would seem that the religious who established houses at Oxford had rather established houses at Oxford had rather the purpose of benefiting the student monks than of benefiting the ordinary lay students of the university. Yet even taking this view it shows what a wide taking this view it shows what a wide influence the university must have gained even in primitive times, that such a number of religious went there to found houses with the motive of benefiting their own students. No doubt the collegiate system was the offspring of the initiative, though not perhaps of the wealth, of the religious. In other words, the beautiful colleges we see at Oxford can trace back their first idea, their first beginning.

trace back their first idea, their first beginning,
TO THE SPLENDID ENERGY AND DEVOTION
of Catholic monks. Modern Oxford, was,
initiatively, monastic. The university
was not, properly speaking, monastic; but
the colleges—which are now really the
uriversity—owe their paternity to the
religious orders. This is a truth which
ought to be gratefully remembered in
days when Catholics can with difficulty
"go to Oxford," and while speaking on
this point, it is well to bear in mind that
the original academical idea was rather
o prepare teachers for an after career women, and blessed is the fruit of thy women, and blessed is the fruit of thy womb, Jesus Christ. Holy Mary, Mother of God, pray for us sinners. Amen." The service in which this prayer is contained is attributed to Severus, Patriarch of Antioch in the year 513. But whether the devotion of the Angelic Salutations were ancient and universal, or only introduced amongst the people, as some writers maintain in

were the almost continual diversion of both. Some 2000 students, lodged most uncomfortably, and yet forced to pay heavily for their discomforts, were perpetually in conflict, with burghers who were judous of them, and who lost no opportunity of showing it. Yet privilege on privilege came to be added to the university in reparation for the frightful lils it had to suffer. Indeed, Oxford University grew largely out of its warfare with its most hated environment, Oxford town. The riots of 1244, 1248 and 1298 were but precursory to an increase of privileges, which the civil authorities were glad to concede to the magistri and to the well ordered monks who began to "reside." It was towards the end of the thirteenth century that the university became monastically, quite as much as secularly, academic; and this gave to it a tone which, in the middle ages, was almost essential for its properly ordered spirit and for its protection.

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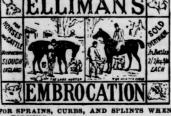


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